17—25. THE ACTS. 791   
   
 behold, \*I go bound in ™ ¢ée spirit unto Jerusalem, not zeu.rinn,   
 knowing the things that shall befall me there: 2 save   
 that \*the Holy Ghost witnesseth in every city, saying “Tiesht"   
 3 ying}   
 that bonds and afflictions abide me. % But » 2 none Op   
 these things move me, neither count I my life dear unto -13.   
 fil,   
 myself, °so that I might finish my course with joy, and the deni lv.   
 ministry, ‘which I have received of the Lord Jesus, to eé 2   
 testify the gospel of the grace of God. Ly   
 behold, ‘I know that ye all, among whom I have gone ‘ is   
 preaching the kingdom of God, shall see my face no more. ver.   
 Kom. xv.   
   
 ™ better, My spirit: see note.   
 2 yead, I hold my life of no aceount, nor is it so precious to me as   
 the finishing of my course: omitting all else.   
   
 any open declaration of sentiments. In [have] received grace and apostleship.”   
 Heb. x. 38 it is 22. bound 25.] It has been argued from the   
 in my spirit] This interpretation is most words among whom I have gone, that   
 probable, both from the construction, and the elders of other churches besides that   
 from the usage of the expression re- of Ephesus must have heen present. But   
 peatedly by and of St: Paul in the sense of it might just as well have been argued,   
 his own spirit. See ch. xvii. 16, where that every one to whom St. Paul had thero   
 the principal instances are given. Com- preached must have been present, on ac-   
 pare Rom, xii. 11; 1 Cor. v. 3; 2 Cor. ii. count of the words ye all. If he eould   
 18, and ch. xix. How he was bound regard the elders as the representatives   
 in the spirit, is manifest, by comparing of the various ehurches, of which there   
 other passages, where the Holy Spirit ot ean be no doubt, why may not he similarly   
 God is related to have shaped his apostolie have regarded the Ephesian elders as   
 course. He was bound, by the Spirit of representatives of the churehes of pro-   
 God leading captive, constraining, his own consular Asia, and have addressed all in   
 spirit.—As he went up to Jerusalem, bound addressing them? Or may not these   
 in his spirit, he left Judwa again Bound words have even a wider application, viz.   
 in the flesh,—a prisoner according to the to all who had been the subjects of his   
 flesh.—He had no detailed knowledge of former personal ministry, in Asia and   
 futurity—nothing but what the Holy Europe, now addressed through the Ephe-   
 Spirit, in general forewarnings, repeated sian elders?—See the question, whether   
 at every point of his journey (city by city Paul ever did see the Asiatic churches   
 see ch. xxi. 4, for two such instances), again, discussed in the Introduetion to the   
 announeed, viz. imprisonment and tribu- Pastoral Epistles, § 2. 18 ff) I may re-   
 lations. That here no inner voice of the mark here, that such an expression in the   
 Spirit is meant, is evident from the words. mouth of St. Paul, does not necessarily   
 23. the Holy Ghost witnesseth] imply that he spoke from divine and un-   
 Compare Rom. viii. 16. 24.) The erring knowledge, but expresses his own   
 reading in the margin, amidst all the conviction of the certainty what he is   
 varieties, seems to be that out of which saying: see ch. xxvi. 27, is much to   
 the others have all arisen, and whose our point, as expressing his firm   
 difficulties more or less explain, And that a firm Agrippa twas a believer in tho   
 the meaning will be, ‘Ido not value my explained : rest on knowledge, ver. 19, is   
 life, in comparison with the finishing ledge of yer. 20. So that xv. may where   
 course.’ the finishing of my course] ground his expectation of never seeing   
 See the same image, with the same word them again, on the plan of imaking a   
 remarkably expanded, Phil. iii, 12—14. journey into the west after seeing Rome,   
 my course] A similitude peculiar which he mentions Rom. xv. 24, 28, and   
 to Paul: occurring, remarkably enough, from which, with bends and imprisonment   
 in his speech at ch. xiii. 25. He uses it Fe   
 without this word, at 1 Cor. ix. 24—27,   
 and Phil. iii. 14, which I have re-   
 ceived] Compare Rom. i. 5, “by whom a